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vincing to many will be the ancient Donatist argument from the immoral lives of ecclesiastics to the invalidity of certain of their claims, as when he says (p. 465): "The papal theory of the succession of Peter, even if there were no other hostile historic testimony, would founder on the personality of Alexander VI., who set an example of all depravity." It would have been better to admit the facts, as does Pastor, without drawing conclusions from such tacit premises, just as it would have been well to exercise more reticence concerning harrowing details about witchcraft (§ 59), the revival of paganism (§ 67), and the vices of the clergy (§ 73). Even then the author would have remained true to his purpose of refuting as idealizations the accounts of the later Middle Ages presented by Janssen and Gasquet, who believe that the Church might have been reformed peaceably from within. In general a sympathetic critic of medieval Christianity, Dr. Schaff has been measurably successful in showing that the Reformation was the inevitable consequence of the misdeeds of the militant papacy.

WILLIAM WALKER ROCKWELL.

Les Comptes du Roi René. Publiés d'après les Originaux Inédits Conservés aux Archives des Bouches-du-Rhône. Tome Deuxième, Tome Troisième. Par l'Abbé G. ARNAUD D'AGNEL, Correspondant du Ministère de l'Instruction Publique pour les Travaux Historiques. (Paris: Alphonse Picard et Fils. 1909, 1910. Pp. 490; 511.)

THE student of culture history who has the imagination to interpret medieval statistics in terms of human activity will rejoice that these two supplementary volumes of the accounts of King René have appeared. As in the first volume, the summaries are in chronological order and after the calendar form, though occasionally complete documents are inserted. As one reads page after page of these summaries, the whole life of the court and the upper middle classes—less that of the peasantry—and the relation of government to Provençal society is unveiled, as well as the foreign relations of Provence, especially those of a culture nature, with Europe at large. The history of industry and commerce has many details, especially the manufacture of small arms, jewelry, ivory, and leather goods, the trade in drugs, cloth, silks, taffetas, velours, etc., and wine. There are many data, unimportant in detail but collectively of value, bearing upon markets and fairs, weights and measures, days of work for artisans, masons, carpenters, and craftsmen. In this connection the activity of the Jews as bankers, and the relations of Provence to the banking house of the Medici, is noteworthy. Though the connection with Italy is more intimate than with other countries, it is interesting to observe the intimate connection between Provence and Germany in the fifteenth century. One meets with German artisans in many crafts, gloves, metal workers, masons. German minstrels and acrobats were popular in southern France. *Per contra*, there are only three allusions

to England and the English, which shows how far removed from the island kingdom the history of the house of Anjou has become since the days of Henry VI. It is a matter of surprise also to observe how relatively slight were the relations between the counts of Provence and the French crown. Louis XI. is directly mentioned but once, and the royal court but sixteen times. With Paris as a city, however, Provence had close connection, as also with Anjou and northwestern France as a matter of course.

The history of art, especially sculpture, less painting—the king's court painter was a German named Bartholomew Deick—is often mentioned. Gunpowder is alluded to once and stone cannon-balls four times, which shows what every historian of the art of war knows, that the discovery of gunpowder made little change in the history of war until late in the sixteenth century. Very valuable are the complete inventories of property in the king's various capitals, which are printed intact, for they enable us to see the *ensemble* of court life in Provence, at least the material side of it. Considerable technical information as to the method of keeping accounts might be dug out of these inventories and the excerpts dealing with the collection of the revenues.

Occasionally there are allusions to social phenomena of interest or importance. There is much material dealing with the history of charity, with prostitution, with astrology and superstition. Playing cards are mentioned seven times; slaves four times. The practice of nicking or piercing the ears of the half-wild cattle in the marshy country around the embouchures of the Rhone reminds us of the same practice on our western plains, which is sometimes adopted instead of branding. Snails apparently were not a favorite food in Provence in the Middle Ages, for though there is much information about the king's table, snails are mentioned but once.

The philologist will find much of interest upon the history of the derivation and use of words, and may be interested in a Christian Turk "qui scet parler tous languaiges" (no. 2705). There seems to have been a certain affectation of things Turkish in the luxurious court of Provence. Turkish confitures and Turkish fashions were popular and we even meet with a Provençal knight named Saladin. As to institutional history, one finds the use of the word *universitas* in the sense of commune (no. 3194), a usage peculiar to the town charters of Provence and Languedoc. But far and away the most interesting and tantalizing allusion is the one which apparently refers to the art of printing in the time of King René (no. 708-709). It may be recalled that France has recently put forth a rival to Gutenberg. In 1890 the Abbé Requin discovered in the archives of Avignon a contract of the year 1444 between one Procopius Waldfoghel, a native of Prague, and a Jew of Avignon, named Davin, in which the former agreed to teach the latter "the art of writing artificially". The Jew furnished the capital for the enterprise and on March 10, 1446, Waldfoghel contracted to provide "litteras formatas, scisas in ferro". On March 26 we find him providing "omnia

artificia, ingenia et instrumenta ad scribendum artificialiter in litera latina". Other details follow. There are two alphabets in steel letters, two iron forms and one iron vise, forty-eight forms in base metal. (See Abbé Requin, *L'Imprimerie à Avignon en 1444*, Paris, 1890, and his *Les Origines de l'Imprimerie en France*, Paris, 1891.) The "art of writing artificially" is certainly the art of printing. Waiving the vexed question as to whether Waldfoghel was indebted to Gutenberg or his co-laborers, it remains an interesting question what bearing, if any, these new Provençal documents with their tantalizing allusion to "lettres moulées" (no. 708-709) have upon the history of the discovery of printing. Apparently the editor is unacquainted with the work of the Abbé Requin, else he could hardly have failed to have attached a greater importance to these documents than he has done.

JAMES WESTFALL THOMPSON.

Tableaux de Dépréciation du Papier-Monnaie. Réédités avec une Introduction par PIERRE CARON. (Paris: Imprimerie Nationale. 1909. Pp. lxxxv, 458.)

THIS is a reprint of the official tables of the depreciation of the paper money issued in France during the Revolution, first printed early in 1798 and again in 1825. Both these early prints are extremely rare.

To this reprint of the tables, M. Caron has written an introduction of great value, and one which all future students of the assignats will have to consult. He has limited himself in the first and most notable part of the introduction to a careful study of the various laws enacted by the Convention and by the Directory determining the discharge in depreciated paper of contracts between individuals. This is a subject which has hitherto scarcely been touched by historians.

The first attempt to correct the situation created by the depreciation of the assignats was brought about by the necessities of the government, following the repeal of the maximum laws. The assignats were then depreciated ninety per cent. The government received them at par, though it was compelled to pay for its supplies in specie. The consequence was, M. Caron tells us, that "as depreciation continued public receipts diminished, while expenditures increased." The law of June 21, 1795, put an end to this situation and saved the government from bankruptcy. The next step was to take up the status of debts between individuals. Debtors were defrauding their creditors every day by forcing them to accept assignats at their face value for debts contracted months or years before in specie, or in assignats at a much higher rate. Laws were now passed to regulate payment of debts so contracted. In 1795 there was such legislation on June 21, July 13, and December 3; in 1796 on April 4, July 17 and 23; in 1797 on February 3, June 23, August 31, September 1, and December 1; in 1798 on January 5, February 1, April 24 and 25, May 10, June 27, and August 14. This virtually closed the series of laws relating to the discharge of private debts,